

TERMS.

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EDITORIAL CORRESPONDENCE

Florence, Ky., May 1st, 1846.

To C. M. CLAY, Esq.

DEAR SIR:—Having resided nearly eight years in Kentucky, you will allow me room in the columns of your paper to give some of my views upon the subject of slavery. Kentuckians ask, why so much sympathy for the African, by people of the North, while they enslave their own white citizens. I wish to tell them the difference of Northern and Southern slavery, as I understand it.

The more fortunate of mankind, acquire power: in the North, as in the South, this power may be pernicious, and is, in all countries, when used to the disparagement and oppression of the less fortunate. Northern slavery then, I do not deny or justify: it has its origin in pernicious aggrandisement; but that it equals Southern slavery in the magnitude of its evils, I do, in all sincerity, deny. The slavery of the North, consists in rendering contracted services, made necessary by the unequal distribution of property, in an unorganized state of society. The contract is mutually entered upon, and Northern slavery is nothing more than the fulfillment of this contract, by rendering such services as it requires. The employed and the employers are parties in the contract; the employer renders equal obligations to the employed, to fulfil his part by requiring the employed, to the full amount of his services.—Can we say this of Southern slavery? No, it recognizes no act of the slave for its authority, and renders no reward, above the brutes, for services rendered. Southern slavery, then, is arbitrary; it has not the assent of the enslaved; Northern servitude is voluntary. Southern slavery renders no compensation to him who performs the work; Northern servitude does. Away, then, with such flimsy excuses for unmitigated slavery.

In the North, the contract is the law of service; in the South, the master's will is the law; and the populace are gained over to the interests of slaveholders, to see that their will be done. Should any contracter it, they are made to feel the ire of these Lords of America, who delight in robbing them of their reputation and influence. Through fear of loss, then, the poor white laborers of slave States are bribed to sustain slavery, the greatest of curses, and they are restrained from using that freedom of speech and expression of sentiment which, rightly exercised, would make them true philanthropists. Slaveholders may boast of our free institutions and equality of right, but it is all idle talk, so long as they hold human beings from participating in these rights; and whatever their professions of kindness, "their tender mercies are cruel," so long as they rob one class of human beings of the attributes of man, and deny another, the exercise of those attributes. It is in vain that man is made a man, if he is denied the privilege of acting the man.

I charge slavery with the crime of robbing a man of himself, and rendering it unsafe for citizens of slave States to express their sentiments and act conscientiously, if they believe slavery to be sinful. To perpetuate slavery, then, the dearest rights of man are sacrificed; laborers and dependents are made pawns to the caprices and interests of slave power, and instruments to effect, if possible, the ruin of those who have moral courage and magnanimity enough to act independently in advocating the cause of the poor, and the general interests of community, and defending those rights, sacred to us by the blood of our fathers, against the wrongs of slavery.

Your paper sheds light in the path of misguided men, who are right in feeling, but wrong in action: it invites them to take a higher stand, and no longer pay homage at the shrine of suffering humanity, and will, ere long, cause the slaveholder to rely upon his own arm to protect his property in human flesh, rather than upon the physical energies of his poorer neighbors. The poor laborer, with a conscience untrammelled, will find a higher destiny and act with purer motives.

God speed the day, when the people of this country shall be in concert, as one man, for "God and Liberty." God speed the day, when our National and State governments shall dare to look at the wrongs of slavery, and utter to the millions in bondage, be free—the men; then, and not till then, will justice be done, and our nation exalted to true greatness. ALME.

Canton, O., March 9th, 1846.

C. M. CLAY, Esq.—Sir:—My attention was taken by an article in your paper of the 2d February, dated at Mount Pleasant, Pa., December 28th, 1845, and signed E. S. A. The subject is "Canada." The author says, he has resided there three years, and knows all about it; that the Canadians are a happy and contented people, late slavery; and that no man is molested in Canada. "An individual, high or low, obscure or conspicuous, no matter what are his political, moral, or religious opinions and sentiments," is protected in his rights. He says the people make their own laws, by representatives chosen by the whole united people, rich and poor, at the ballot box, and that there is no veto there; the taxes are not high; the British Government made all their public works, and their school system is similar to that in the State of New York, &c.

Now, sir, it so happens, that I have lived in Canada seven years, from December, 1830, to December, 1837, and since I left it, I have had a good deal of intercourse with the people of Canada, and I think I ought to know something about it, too. I ought to know something about it, too. I wish I had the time, and you the patience, to publish Canadian misrule; we could then judge how happy and contented that people are. The officers of the Government are quite contented with their condition, but the great body of the people are far otherwise.

Our friend speaks in high terms of the common schools, and compares them to the New York system. There are common schools there, but none can teach them a British subject. A staid, sober, well informed yankee, stands no chance in competition with a drunken Irishman as a teacher; and no teacher can draw a copper of the public money unless he teaches from English printed books, and these books of

negro catcher, on a charge of horse stealing, predicated on an indictment obtained in Kentucky, and a requisition from the Governor of Kentucky upon Sir Francis Head, then Governor of Upper Canada, for his extradition. The people of Niagara remonstrated, in a numerous signed memorial, against his being given up again, to be carried into slavery; setting forth in their memorial, that the horse alleged to have been stolen by Malesby, was his master's horse; that Malesby rode him off until he reached the Ohio river, and there left him; that his master got the horse again; and that the laws of Kentucky did not recognize the act as a crime; that the indictment was a mere pretence, in order to recover the slave. Sir F. B. Head answered the memorialists by saying he would not harbor horse thieves, and ordered Malesby to be given up. A mob collected round the jail for the purpose of rescuing the slave. A platoon of soldiers were ordered to fire on the mob; and two persons were killed on the spot and others wounded. A Coroner's jury, selected by a Coroner who had no sympathies with the people, returned a verdict of justifiable homicide.

Now as to mobs: in May, 1832, there was an election at Montreal for members of Parliament,—Boggs was the Tory, or Government candidate, and Tracy was the liberal, or people's candidate. The Tories found that they were likely to be outvoted, and that there was no alternative but to get up a riot and break up the election, or intimidate the reformers and keep them from the polls. The people were attacked by a body of Orange ruffians and other Tories; but in that they failed, for the reformers were too many for them; they drove these ruffians from the ground. As soon as the Tories were beaten at their own game, the troops were called in from the barracks and were ordered to fire upon the people, by which many were shot down in the streets like dogs, similar to the scenes in Boston, previous to the American Revolution.

A short time after I knew a man in Brookville, by the name of Billa Flint, whose house was attacked by a mob in the dead hour of the night, his furniture taken out and destroyed, his doors and windows broken, and the lives of himself and family endangered with pelting stones. In 1835, Messrs. Buell and Howard, the Representatives of the County of Leeds, wished to obtain the opinions of their constituents on the subject of the Clergy reserve, a meeting was called for that purpose, at a place called Farmersville. The Government party turned out, and, as a test of numerical strength, tried to elect a Tory chairman; they failed. The reformers elected David Fairbairn, a very respectable Scotchman, as chairman. As soon as Mr. Fairbairn took his seat upon the stand a signal was given, and every Orangeman present drew out from under his great coat a hickory club, (good democrats there,) and fell upon the reformers, knocked down the chairman, and cut his head open, and dispersed the meeting. The act was so barefaced an outrage that the Court of King's Bench convicted three of the ringleaders, and sentenced others to pay a small fine and from twenty to sixty days imprisonment. A petition was got up immediately, in their behalf, to Sir John Colborne, setting forth that these men were very loyal, and in their loyal zeal had been a little imprudent, and his excellency at once pardoned them. Not a year afterwards these three precious scoundrels were guilty of burning a valuable barn of the Hon. Jonas Jones, and got clear of conviction.

If I were to recount all the mobs I have witnessed in Canada, you would not publish them. I will simply refer the gentleman to the election mobs in Leeds, and in York, at various times; and I assert here, without the fear of contradiction, that there is not a general election in Canada, when the reformers are not mobbed somewhere, and the free choice of representatives defeated. To say that rich and poor vote at the ballot box, is a regular choker. The gentleman knows but little about Canada, if he does not know that they vote *en masse*, and none but free holders vote, except in the borough towns, and there, a man who rents a tenement and has actually paid his rent, not less than \$40, and has been assessed and paid taxes within the year can vote. Nor do they vote free then, they are generally paid for their vote in some shape. I knew one man, in Brookville, to receive \$180 for a vote, another \$50, and so on.

Next, as to their being no veto in Canada.—True, there is no veto by that name, but the Governor can at any time reserve bills for the royal assent, which is the same thing as a veto; and it is as often done as the veto is practiced at Washington; that was a standing grievance in these United States previous to the Revolution, and it is a standing grievance there, now. When the Parliament is made up of creatures who echo the sentiments of a Governor sent from Downing street, London, all goes very smooth; but when the people are truly represented, and they pass laws for the good of the people, they may be and are frequently reserved for the royal assent, which is the end of them.

If Canada has such a fair government, and the people are so contented, how happens it that in both provinces there are only about one million of inhabitants. It was settled two hundred years ago. Ohio, with fewer natural advantages, and for a long time without the advantages of an outlet to market, fifty years ago was a wilderness, and now has a population of 1,800,000. Does this show the motherly kindness of Great Britain? No, sir. It is the policy of Great Britain to keep them down by a system of government which discourages all enterprise. In the whole of Canada there is not a cotton mill or woolen factory, nor an iron forge; scarcely a hob nail made there,—just as the free trade policy will fix us, if locofocoism gets the upper hand.

I wish I had the time, and you the patience, to publish Canadian misrule; we could then judge how happy and contented that people are. The officers of the Government are quite contented with their condition, but the great body of the people are far otherwise.

Our friend speaks in high terms of the common schools, and compares them to the New York system. There are common schools there, but none can teach them a British subject. A staid, sober, well informed yankee, stands no chance in competition with a drunken Irishman as a teacher; and no teacher can draw a copper of the public money unless he teaches from English printed books, and these books of

a particular kind. The first lesson in their spelling book is, "Fear God and honor the King." They must also teach the Church of England catechism.

One seventh part of all the public lands are reserved for the use of the protestant clergy,—meaning the Church of England clergy.—And wherever a rectory is established, the inhabitants are bound to obey the laws and regulations of the Church of England.

I know, sir, of my own knowledge and experience, that many of the Canadians are dissatisfied, and whenever they see their way clear they will cut loose from their step-mother.

It is too true, that there is much in the United States that all good men deplore, and Canadians among the rest. Should a war take place between the United States and Great Britain, I have no confidence in the belief that our Government would take or conquer Canada, so long as we are in the hands of slaveholders. This Government could have taken Canada in the last war, but they did not want it; it would make too strong a northern preponderance against slavery. If our energies had been directed to an attack on Montreal, we could have taken a position which would have cut off all above, and have saved millions to the country, but that was not the object: the object was merely to harass the British, while our Western frontier was left open to the tomahawk and scalping knife, and the result was, we were the worst harassed. The fleets on Lake Ontario and Erie, Hull's surrender, and the burning of Buffalo, might all have been saved, had our government done its duty in the last war; but then as now, slavery ruled.

But I find I am spinning out my subject too long, and therefore will close. I may at some future day advert to you again. Will you publish the foregoing for the benefit of E. S. A., and such others as it may concern? By so doing you will oblige.

A SUBSCRIBER.

For the True American.

American Slavery.

There are but few persons in the United States who believe that slavery is right, although many (interested no doubt) both at the North and South, are opposed to its immediate abolition. "The Louisville (Ky.) Eagle contains the charge of Judge Reid of the Grand Jury of Mason county, delivered on the first of November last, which has been published in the True American. The worthy Judge says, "Slavery was instituted by God—and Abraham, the faithful, had three hundred and ten born in his house, besides those bought with money; and the descendants of the Patriarchs, Jews, Romans and Greeks, held slaves; that the Congress of the United States recognized slavery, and an act of Congress, signed by Washington, specifies the manner of apprehending a runaway slave in a free State, and returning him to his master." The Judge concludes by saying, "I don't like abolition, ancient or modern; I am opposed to the emancipation of slavery in any shape, and I am not desirous of all meddling with their consent; I prize slavery as one of Heaven's blessings, and I prize my slaves in particular,—but I prize my country more, and would rather lose all my slaves than be instrumental of destroying the liberty of the press."

There may be some in the slave States who honestly believe (with Judge Reid) that it is right to deprive man of that liberty, without which they would be miserable; but that sentiment must gradually disappear, before the light of information, which will continue to shine brighter as the discussion of that subject increases; and we firmly believe, that the day is not far distant when Kentucky will become a free State. Her citizens will then know better how to prize the blessings of liberty; and those who, on the 18th of August, endeavored to compel the Editor of the True American to discontinue the publication of his paper, will then see and believe that the principles he then advocated were right, and that he, instead of being an enemy, was a friend to his country, and desired to see the foul stain of slavery forever banished from his native State.

The fact, that the American people, (who so often boast of their free institutions,) hold in bondage a class of their citizens, has received the merited disapprobation of those foreigners who have witnessed its blighting influence upon the society where it exists. Mr. O'Connell, speaking upon the Oregon question at Kerry (Ireland), recently said, "While America has the cancer worm of negro slavery working at her heart's core,—while a remnant of slavery exists in America, she never can be strong in her the plague spot of slavery, and God forbid that any country should ever be permanently powerful that is tainted with that infernal system." But the "Spirit of Liberty" finds a resting place in the bosoms of most of our Northern citizens, and if they use aright the influence which their God has given, that spirit will soon be a welcome messenger to every part of our own fair land.

George Washington, in his farewell address, delivered September 17th, 1796, said, "Interwoven as is the love of liberty with the ligament of your hearts, no recommendation of mine is necessary to fortify or confirm the attachment." And we believe that the same patriotic devotion to his country's interests, that influenced the "Father of his Country," still pervades every nook and corner of our fair land. Let information continue to be spread out before the people of the South, and they will soon be guided by the light of reason; and that favorite institution, which has already doomed thousands to a life of misery, will sink to no more. Let her citizens, then, agitate the subject, and endeavor to remove the enemy which continues to demoralize her youth, and lay waste her beautiful soil. Why is it, that Wilmington, North Carolina, containing a population of about 8000, has only three churches, when there are many villages in western New York, with only half the number of inhabitants, which have ten or twelve churches? (See Merchant's (Hunt's) Magazine, vol. xiii., page 577.) Almost every number of the True American answers the question; it is slavery. Remove slavery, and churches will increase; schools and colleges will also be multiplied; and the young men and maidens will become better citizens, and more useful members of society.—Try it.

Clyde, N. Y., April 25th, 1846.

We give the following extracts from Mr. Bott's letter. All is not dead that sleeps?—Ed. T. Am.

To the Editor of the Bardonia Gazette:

DEAR SIR:—I am opposed to a Convention, and I shall continue so, until I am convinced that the present Constitution of the State, is inadequate to the purposes for which it was originally organized. Whenever the organic law of the land shall be found oppressive, or shall fail to protect the people, in the enjoyment of all their moral, social, legal and religious rights, I shall be found an advocate for its annihilation or amendment. But until that period arrives I shall be numbered among the objectors to innovation. The first column of the article under consideration, is devoted to uncertain conjectures, as to the extent of the agitation, which will ensue, (in case of a convention,) upon the subject of emancipation; and hence this portion of it will be very briefly noticed; for, to reply must necessarily be in keeping with the character and style of the original; but as I do not wish to stray into the fields of dark obscurity, knowing that it is given to man to look into futurity as through a glass, and that but dimly, I will leave this vexed question to be settled by an intelligent community, whose interests are deeply involved in the matter. I will, however, add, that Mr. R. asks if there are five counties in the State that would return members to the next legislature, or to the convention, who would advocate the emancipation of the slave population? and if so, he requests that they should be named. This question embraces in it a weight of argument that would prove either side of any controversy that ever agitated the mind of man. Did not Prentice, and all the Whig Editors, name all the States that would certainly vote for Clay? And did not the Yeoman, and all the Democratic Editors, name all the States that would certainly vote for Polk? And did not their predictions exactly accord with the final result? Suppose the counties should be named, would not the statement be denied? Mr. R. can answer this.

The writer to whom I am replying, intimates, by interrogatories, that the State will go against emancipation, yet he fails to affirm that such is the conviction of his mind. It is true, he avers that he does not fear, &c.; this, no doubt, is all true; for it may be possible that he is indifferent upon the subject. In the second paragraph, Mr. R. tells us that "the friends of emancipation allege that if slavery were abolished, the place of slave labor would be immediately supplied by free labor from the Northern States." "This, I think," says he, "depends upon contingencies that would not be likely to happen;" and yet he adds, "and the same cause that produced emancipation, would also produce a change of a great portion of the population of the State." Now, how can he reconcile this incompatible contradiction, and affirmation, is wholly incomprehensible, unless it is done by playing upon the word "would." How is a great change of the population to be made, and when it is effected, who will be the inhabitants of "old Ky.?" Either the whites must go out, and leave the blacks in possession of the soil, or the slaves must go out, and leave their places to be supplied (not as slaves) by emigrants from the Northern States, or from other parts of the globe, who will come among us as freemen. In either one or the other of these ways, this change, which Mr. R. admits will be the inevitable consequence of emancipation, must take place. The conclusion that a great change in the population of Kentucky, would be the result of emancipation, derives no additional force from the admission of Mr. R., for it is one that lies upon the surface of thought and sight, and is obvious to the most indifferent spectator. Emancipation (as Mr. R. admits) would produce a decline in the value of real property for a time, but this would not affect the views of persons upon the subject of slavery, unless they should be swayed by personal interest, and should urge the subject of emancipation with a view of making speculations and acquiring a home upon rich soil, at a cheap price.

Mr. R. tells us, "that when the vendors of patents, and the stockholders of monied corporations; the swarms of foreign emigrants and refugees shall take the polls from the authors of free emancipation, then, and not till then, will emancipation transpire in Kentucky."—Not till then will Kentucky be a free State." Now let us inquire, and ascertain if possible, what is the import of these "words of learned length, and thundering sound." From the equivocal style in which the author has written, it is difficult to glean his meaning, or to define his position in reference to the subject of emancipation. Does he mean to compliment rich men and foreigners and refugees from justice, on account of their high moral sense of justice and humanity? Is such his object? Or does he mean to utter an invective and philippic against enterprise, industry and economy; or does he mean that we should understand him according to the literal import of his words? that such men will, when in power, overthrow the institutions of our common country, and then emancipate the slaves. If such men ever should do it, they will begin by pulling down the constitution, and their services would now perhaps be very important.—With which of these two different classes (if his division is right) our author stands identified, it is, at present, difficult to determine, as he has given us no infallible criteria by which to solve the doubtful question. I think I may safely draw one conclusion, and that is, if he is in favor of emancipation in any shape or form, he will be glad to see the country crowded with "vendors of patents, and the stockholders of monied corporations; the swarms of foreign emigrants and refugees;" that through their agency, the scheme of emancipation may be accomplished. But if he is opposed to emancipation, he will be grieved to see the population of our State composed principally of "vendors of patents and stockholders of monied corporations; the swarms of foreign emigrants and refugees," whom he couples together, and must therefore, hold in one common estimation.

If any satisfactory intelligence can be gathered from the above declarations, it must be this: that "vendors of patents, and the stockholders of monied corporations; the swarms of foreign emigrants and refugees,"—in other words, the rich men, foreigners and refugees from justice, are in favor of emancipation; while the poor men

and the native born citizens of Kentucky, many of whom perhaps never owned a slave, are opposed to it. Such a conclusion, I think, is absurd; and for this simple reason. The owner of a slave, or slaves, and the man of poverty, may both think it right in morals, and sound in policy to eradicate slavery, but self-interest controls the action of the one, while the other is free from its influence. I look upon the two classes, the rich and the poor, as being equal in the aggregate, in moral principles, and intellect; while, it is true, that extreme wealth and extreme poverty often develops the latent disposition of the heart, and sometimes discovers principles and characteristics, which had before escaped the observation of man. Both have descended from the same original ancestors, and inherit the same incentives to virtue and vice in equal portions. Both classes will divide in their views upon the subjects of morals, politics, and religion. But from self-interest spring up the most powerful motives to human action.

It is not my intention here to discuss the abstract right of slavery, but if it should hereafter become necessary, I will give that subject some attention. Upon this subject I will here be content to observe, that it is demonstrable by the natural law, and confirmed by the statutes of Heaven, the highest authority of record on earth. Yet for his cruelty and inhumanity to his slave, who is under his control and dominion, the master is fearfully responsible.

Mr. R. indulges in the remark, that it is downright insanity to suppose that a majority of the members returned to form a new constitution, would turn traitors to their trust, and form one that will bind in chains a million of freemen against their will. He should remember that a Roman Senate was once bought. I do not entertain any fears that the members of the Convention, if one should be called, would form such a constitution, as would be subversive of the cardinal rights of man. But I do not believe that as good and valuable a constitution would be formed by them, as the present. I do believe that the constitution which would emanate from the hands of these new organizers, would be more exceptionable than the present. This would superinduce the necessity of another convention, and this convention after convention would succeed convention, at short periods, until, in all probability, there would be a radical change in the organic law of the land. This wild and reckless spirit, which is at enmity with all stability, covets excitement, longs for agitation, and lives upon commotion, must be checked and restrained by wisdom and discretion. What must and will be the character of that constitution, which will emerge from the civil convulsions and the heat of party conflicts? It will, I fear, after frequent patchings and amendments, lose much of its resemblance of the original, the foundations of which are based upon the principles of republicanism.

Mr. R., in his article, uses the following language: "In fact, most of the persons who are in favor of emancipation, are those who, opposed to a convention on other grounds, make use of the slave question to alarm the timid, and excite the prejudices of slaveholders." This is certainly a grave charge of duplicity against a great number of respectable gentlemen, being, in his own language, most of those persons who profess (i. e., do not feel it) to fear, &c., and yet urge an argument of the fallacy of which they are conscious. Now, in reference to this generous language, I will ask one question: May it not be affirmed by those who are opposed to a convention, with equal propriety and equal justice, that most of those who are in favor of a convention, assail the county court system, urge the expenses growing out of the annual meetings of the legislature, &c., as their ostensible, while in truth and fact, their real and latent motives are their hopes and desires, that in this way, they will be able to accomplish the final eradication of slavery from the land of Kentucky? Such charges are not in unison with the frank and manly character of the sons of Kentucky. For I do know that there are men (slaveholders at that,) of the first respectability, in my own county and town, who tell me that they are opposed to a convention; yet if one should be called, they will go for gradual emancipation. I know what I say. I do not, however, suppose that many persons have, as yet, avowed their sentiments upon this subject; for there has not yet been any cause to call forth a declaration.

April 25th, 1846.

Methodist E. Church, South.

Friday, May 1, this body met at Petersburg, Virginia. Bishop Soule was present; Bishop Andrews absent. Rev. John Early, of Virginia, was appointed President pro tem; Rev. T. L. Ralston, of Kentucky, was elected Secretary, and Rev. Samuel Bryant Assistant Secretary. Conference adjourned on motion of Dr. Capers.

Bishop Andrews, May 2, appeared, and took the chair as President of the Conference. Bishop Soule declared the organization of this body the consummation of the M. E. Church, South, according to the plan of separation of 1844, and declared himself ready to serve it. He was then, on motion, unanimously declared a Bishop of the M. E. Church, South. The Conference, on motion of Rev. Mr. Barrow, requested him to communicate in writing the substance of his remarks, and appointed a committee to respond to them.

A committee of five were appointed to report proceedings, &c.

Committees were appointed on the following subjects:

On the Episcopacy to consist of one member from each Conference.

" Itinerancy, do do
" Finance, do do
" Missions, do do
" Boundaries, do do

" Literary Institutions in connexion with the M. E. Church, South.
" Revisals, to consist of 5 members.
" Sabbath Schools, to consist of 3 members.

" Temperance to consist of 3 do.
" Claims of the American Bible Society, to consist of 3 members.

To ascertain the expenses of the Bishops and Delegates to the Conference, and the best method of defraying the same, to consist of 3 members.

On the motion of Mr. Early the Delegates from each annual Conference were authorized to appoint from their own dele-

gations the members upon the committees requiring one from each Conference.

After prayer, by the Rev. Mr. Stamper, the Conference adjourned.

May 5. Rev. Edward Stevenson asked that the Book Concern be established at Louisville, and presented facts and reasons in favor of that location. Athens, Ga., was mentioned.

The President said he had received an official communication from the book agents in New York, which the Secretary read, as follows:

NEW YORK, May 2, 1846.

"To the Bishops and members of the General Conference of the M. E. Church, South."

"DEAR BRETHREN:—As various and conflicting opinions have been entertained respecting the payment of the annual dividends to the conferences within the bounds of the Methodist Episcopal Church, South, the agents of the General Book Concern considered it their duty to lay the subject before the book committee for their counsel and advice."

"Accordingly, at a meeting held at the book room, March 26th, all the members being present except the Rev. Mr. Force, the agents proceeded to inquire,

"1st. Whether the book committee would advise them to pay the annual dividends to the conferences within the bounds of the M. E. Church, South, up to the next session of the General Conference of the M. E. Church in 1848.

"2d. If the dividends are not paid, whether they would advise the agents to retain in their hands a sum equal to the portion of those conferences, subject to the disposal of said General Conference.

"3d. Whether they would advise the agents to pay the table expenses of the Bishops of the M. E. Church, South, up to the time of said General Conference in 1848.

"On the first and third of those questions, the committee were unanimous in the negative.

"On the second, they were unanimous in the affirmative."

"The agents, in view of all the circumstances, have concluded to act in conformity to the advice of the committee, and to invest in available funds the whole amount that would fall to the share of the Southern conferences, subject to the disposition of the General Conference of the Methodist Episcopal Church of 1848. Very affectionately,
"Your brethren in the Lord,
"G. LANE and C. B. TIPPETT."

The Rev. Mr. Early moved that the document be referred to the finance committee, which was carried in the affirmative.

Leave of absence was granted to the Rev. Dr. Winans, to attend the anniversary of the Colonization Society, to be held on the 12th inst., in the city of New York.

The Rev. Mr. Wightman, of Charleston, offered the following:

"Whereas, It is highly desirable that various changes and improvements should be made in a new edition of the Methodist hymn book, and in view of the importance of this authority of this General Conference; Therefore,

"Resolved, That a committee of five be appointed to prepare such a publication as soon as possible, giving in every case the name of the author of the hymn; increasing the number of the long and short metres, by selecting from the authorized Wesleyan Hymn Book, and other approved sources, and excluding some of the particular stanzas, which are unsuitable to congregational singing; introducing into the body of the Hymn Book any valuable Hymns not to be found in the supplement, and dispensing with the remainder; and making such alterations in the method and arrangement of the subject, as they may deem advisable.

Resolution laid on the table.

Bishop Soule presented a copy of the remarks made by him on Saturday, agreeably to the Resolution then offered. The following is the closing sentence:—

"And now, acting with strict regard to the plan of separation and under the solemn conviction of duty, I formally declare my adherence to the Methodist Episcopal Church, South; and if the Conference receive me in my present relation to the Church, I am ready to serve them according to the best of my ability. In conclusion, I indulge the joyful assurance that although separated from our Northern brethren by a distinct conference jurisdiction, we shall never cease to treat them as 'brethren beloved,' and cultivate those principles and affections which constitute the essential unity of the Church of Christ."

JOSHUA SOULE."

Dr. Winans remarked that, as Bishop Soule, no doubt from motives of delicacy, had failed to name the members who were to constitute the committee to respond to his formal declaration of adherence, he would move the appointment of a committee by election by the conference, which motion was carried, and Dr. Bascom and Dr. Winans were elected to constitute that committee.

The Rev. Dr. Bascom then offered the following resolution, which was unanimously adopted.

"Resolved, That the committee on Episcopacy be instructed to institute special inquiry into the character and grounds of the charges, so repeatedly preferred by the editors and correspondents of the Western Christian Advocate and Journal, against the Agents Soule and Andrews, to the effect that they have in numerous instances, not only constructively infringed but grossly violated both the spirit and letter of the General Conference plan of separation, in appointing ministers to both charges, stations, or societies, where the people, or members of the church had not adhered South, by a vote of the majority, as directed by the General Conference, and that said committee report the result of this inquiry to this Conference during its present session.

In answer to a question proposed by Mr. Leigh, Dr. Pierce said the committee on the discipline would report to-morrow.

The Conference then adjourned.

Ship-Building in the United States.

The Washington letter of the New York Evening Gazette has the following table, stating the number and tonnage of vessels built in the United States for the year ending Sept. 30th, 1844, and Sept. 30th, 1845. We strike off the fractional tonnage, and give it in round numbers, at the same time remarking, that Ohio includes steamers built on the Ohio river, as well as other vessels put in commission on the lakes, and

that the district of Michigan embraces every thing beyond the Maumee Bay westward, including Illinois, Wisconsin, Indiana,—hence the large array of figures opposite that State.

	1845.	1844.
States.	No. vessels.	Tonnage.
Maine,	140	31,100
New Hampshire,	5	2,501
Massachusetts,	115	25,962
Rhode Island,	8	1,631
Connecticut,	26	3,926
New York,	220	29,343
New Jersey,	64	4,453
Pennsylvania,	178	15,319
Delaware,	9	7,327
Maryland,	69	7,629
Dist. of Columbia,	15	416
Virginia,	14	2,657
North Carolina,	14	699
South Carolina,	1	102
Georgia,	1	71
Florida,	4	

THE TRUE AMERICAN.

"GOD AND LIBERTY."

LEXINGTON, WEDNESDAY, MAY 20.

Rev. C. T. Torrey.

The captive is at length free. Torrey breathed his last, in the prison of Baltimore, on Saturday, the 9th.

His was a hard lot. Pure in life, and benevolent in all his feelings, he did no wrong to any human being, and sought ever to administer to the wants of the needy, and soothe the sufferings of the sad.

His friends believe him entirely innocent of the charge of which he was convicted. He was a devoted friend of liberty. He sympathized with master and man. But neither this devotion, nor his sympathy, could have led him, those who knew him, into any act of violence, or to the commission of any act of injustice. Yet, with this character substantiated at the hour of his trial, he was found guilty, and died in prison!

There were those, unconnected with his home, classmates and friends, who offered money to the slaveholder who accused him, if he would consent to his release. But this boon was denied them. There were those of his home, his aged parents, his wife, and his little ones, who prayed the Governor of Maryland, as kindly only know how to pray, for his pardon. This, too, was denied. And then came the sharper trial of all. Disease seized upon the prisoner in the chilly air, and murky gloominess of his prison cell. Fever was upon his brow, and he knew, as his friends saw, that life was ebbing fast. Unmoved, he bowed to death's stern decree. But one prayer to man he made, and that was, that he might die in the bosom of his family! and this prayer was unheeded, and away from friends, and home, and name, he passed away, a captive on earth, to freedom in heaven.

Of the worst features in slavery is the iron vindictiveness with which it pursues those who interfere in any way with it. It has no ear then for mercy. It knows no gentleness. Avenging, avenging, cruel, it turns away from every appeal, and shuts its heart to every sympathy. It sees only supposed guilt, and gluts itself in wreaking vengeance upon its victim. Poor Torrey! Death did for him, what the slaveholder denied; he gave freedom. And yet, at the foot-stool of thy God, if friends do not misrepresent thee, thy prayer will be heard in intercession for those who have thus wronged thee.

Border Affairs.

Since our last we have received no clear account of the exact condition of our Army, or the position of the Mexicans.

The opinion prevails, that Gen. Taylor is surrounded, and in imminent peril. One account says, "The enemy, 2,000 strong, on the 23d, had crossed the Rio Grande above General Taylor's camp."—Another of the same date declares that 2,000 infantry and 1200 cavalry had crossed the same stream, below Metamoras, and taken post between the American camp and Point Isabel, where the supplies are kept. And the latest story is, that Point Isabel was attacked on the night of the 29th. These various statements are contradictory in the extreme. We do not believe any of them.

The folly of the Army taking post where it is, is apparent. But we have no idea that it has been or can be defeated by the Mexicans. Its perils are multiplied and magnified in every way, and we are grossly deceived. By the 13th or 14th Gen. Taylor will receive a reinforcement of some 3,000 men.

Hot Hosts.

Congress has voted the President ten millions of dollars and the power to raise 50,000 men. No debate was allowed in the House. The iron will of the majority appears to be all that counts. This is not the right course, especially when the feeling on all sides was, that the country was in a state of war, and must be gotten out of it as soon as it could with honor.

That sterling Democratic Journal, the New York Morning News, does not understand this, particularly when every thing is on so grand a scale. "Are we going to swallow Mexico on a gulf, and it is feared," it asks, "we will escape our hungry eagerness! An army of 50,000 men means invasion and a march to Mexico, or else it means, and worse than nothing—that it is to say, a mere bulwark demonstration to frighten our miserable little adversary. An invading march to the city of Mexico! Nonsense!" And our Democratic friend then adopts a suggestion of Mr. Crittenden, and adds, "When clothed by Congress with ample power for war, then will be the time for the President to earnestly urge upon Mexico for peace. It is not yet, we trust, too late."

May be not! There is something in the march to Mexico! It will be done if our rulers are not frightened. We are watching events very calmly. We want to see whether the Free States will allow politicians to dip their hands as freely in their purses, as they have kicked them into the support of pro-slavery measures.

Peace.

Senator Benton remarked, while the war bill was under debate, that Parades had said in his proclamation, that he could not declare war, and suggested that peace might yet be restored. If it can, it ought to be. Doubtless this suggestion was not lightly made; its acquaintance with Mexico and Mexican affairs, entitles his opinions to great weight.

Nor is Mr. Crittenden's idea a bad one. We hope, indeed, that the friendly offices of Foreign Powers will be proffered for peace ends, and that the Government will show a true magnanimity on the occasion.

The Front.

That Texas inquiry is fast displaying itself. Even Senator Houston declares that Mexico and Texas have been at war the last ten years, and that we took the new State with this incumbrance. If any idea was repelled and repudiated, this was. We shall be lucky if we escape with a hundred millions or so—the scores of lives to be sacrificed to war and climate, will hardly be considered—besides other terrible consequences. By and by we will see the upshot of the business. Let us be patient a little while.

The Deserters.

In answer to Mr. Adams' resolution, inquiring whether any deserters from the U. S. Army had been shot, &c., the President communicates to Congress the following extract from General Taylor's despatch, of the 6th ultimo:

"Efforts are continually making to entice our men to desert, and I regret to say, have met with considerable success. Four, however, have been killed in swimming the river, and two have been drowned by our pickets while attempting to desert, which has operated to check the practice. A majority of those who have deserted are old offenders."

Virginia.

The Richmond Enquirer publishes a complete list of the members elected to the next Legislature, and appends thereto a recapitulation, showing the two houses to be constituted as follows:

	Democrats.	Whigs.
Senate	30	12
House of Delegates	72	60
	92	72

Wheat Crop in Illinois.

An intelligent gentleman, just from Illinois, says the crop never promised so well. The yield will be at least one-third greater than last year; though last year the yield was double that of either of the four preceding years. The surplus of the last crop

exceeded 7,000,000 bushels,—which was disposed of at an average of 55 cents a bushel realized by the farmer. The change throughout the State in the feelings of the people is remarkable. "Taxes are too heavy," "Independence, comfort and cheerfulness, are the blessings dispensed by a bountiful Providence to a happy and grateful people."

To the Massachusetts Senate.

Gentlemen: We are not so green as to appeal to you as men. Seeing, that you are the sons of world-wide renowned sires,—that you have, in times past, boasted of being the "cradle of liberty," that your eyes rest daily upon some field of brave deeds, some monument of illustrious achievement,—and that you are not moved by the least remorse of honorable shame, we dare not flatter ourselves, that obscure and trampled upon as we are, any thing which we might say, would at all revive a sentiment of returning honor! We do not ask your sympathy for the eight millions of our suffering fellow citizens, borne down by the unheard of oppressions of slavery; for, when your own Massachusetts men are thrown, without crime, into Southern prisons and sold into life-long slavery, and your hoary and venerable ambassador brutally expelled from the slave-border, contrary to the United States Constitution, the laws of nations and of nature; and no sense of wrong is felt at this, we know our case cannot touch you!

We do not ask you to feel that you owe something to us, as bound in a common union, and a common destiny, and entitled to the common rights of humanity,—for seeing that you mock at the idea of oppression, so long as you can buy and sell, and your own bodies are not touched with material stripes. We do not expect you to appreciate the sublime words of your own Channing: "The liberty of ordinary politicians, which protects men's outward rights, and removes restraints from the pursuit of property, and outward good, fell very short of that for which Milton lived and was ready to die. The tyrant he hated most was that which broke the intellectual and moral power of the community. The worst feature of the institutions which he assailed was, that they fettered the mind."

Neither do we expect you to be influenced by the repeated many declarations of Massachusetts, that she never would submit to the Texas usurpation, the unconstitutional expansion of the slave power, and unequal representation; for seeing that this noble stand which she has assumed, as the leader of the friends of free institutions, put "no money in her purse," we did not expect you to debar yourself of the possibility of tasting some of the crumbs which fall from the slaveholder's table, which are distributed to those only who "bend the supple hinges of the knee, that thrift may follow fawning!" Oh no! we are not such an over-ast as to do any such thing as this! We read you at once; and therefore we come straight at you.

You know no God but money! You say, if we talk like men, the South will not like us; the South is the source of power, and the South wants slaves, not men. If we displease the South, she will withdraw from us all hopes of executive patronage, and federal promotion; she will destroy the tariff, and make war upon our banks! Now, with due deference, we think your reasoning as false as it is base. The South will say, these Massachusetts men are not to be trusted; they have desecrated the names of their own great dead, they will not be true to us, the living! They will not buy them, they are all already ours; we must save Massachusetts men are already contemptibly lame!

Who have ever warned upon your tariff? The South! Who, upon your moiled institutions? The South! If they conquered you when you were men, will they not spit upon you when you are slaves? Senators! (The North are 10,000,000, the reliable South 1,000,000.) The slave holders are about 250,000; they and those interested in tyranny, 1,000,000;—you are near 18,000,000! Think of that!—You begin to melt! Ah! you feel the fervid eloquence of our language! Go, next year, and pass Mr. Wilson's resolution! Yes, you will!

Pull Together.

This is an honest and a true adage. If it were acted upon, we should not sink in quagmires, nor be stalled in the plains.

Influence—what is it? Why does one man possess it and another not? Nay, how does it happen that a man of the loftiest intellect has none of it, and another of ordinary powers is full of it? The secret lies in one thing—an active, earnest devotion in whatever we engage.

It is the ideal of all excuses, when we say in sight of difficulties, "it is useless—we can do nothing." Why, besure we cannot if we think so. If the traveler comes to the foot of a lofty mountain, over which it is necessary he should pass before arriving at his journey's end, looks up, and seeing the long defiles and rocky precipices and ragged bosom, stops, disheartened, and gives up, because he fears to try the rugged pathway, we should laugh at him as a fool or call him a coward. But where is the difference between him and the moral seker after truth, who, frightened at little or great embarrassments, yields as if he had no power to struggle with them? None whatever, except that the latter is a traitor to the highest obligations of the present and the future, and a mean desecrator of his better nature and God's law.

We know something of this virtue—human influence—and of the ways in which it is exerted.—We have studied both closely. Why a man has changed the whole action of a village, and the bearing of a few men checked the intended proceeding of a whole country.

Imagine the gathering which would naturally take place in one of our towns, immediately after the mob of the 18th of August, and see how busy certain prominent individuals are, in defending it, and inducing the public to sustain that outrageous act. The stranger, listening and looking on, would conclude, that there was no difference of sentiment, and even the citizen, who knew them all, would think that the minds about him were made up as to what they would say and do in the premises. But one man, well known to be determined, rises and says: "Name what may, I shall stand up for the liberty of the press." A low buzz follows this announcement; then discussion; and the people of that town resolved, not only not to defend the mob, but that freedom of opinion was every Kentuckian's birthright! Here was a long pull, and a strong pull, and a pull all alone; but it was effective and triumphant. And so will it be where we stand upon the right, and defend it, with a like courage and manliness!

Imagine, again, a whole country, under similar circumstances, roused by misrepresentation and inflammatory appeals, and gathered in its strength to declare their approval of this mob. You hear in single groups only vindictive threats. Men together, or apart, look revengeful. Resolution makers, and worthy oration deliverers are aloof, preparing for the occasion, and taking their insignity to see how they may make it tell upon the public, and for themselves. But a few resolute spirits get together, and, like men, resolve to calm this swell of human passion. They announce the fact. They are stared at for a while; but they are known; their declaration "that

THE LAWS MUST BE MAINTAINED" is discussed, until the tide is turned, and people go away, wondering at their own stupidity, and the madness of their fanaticism. Here was a long pull, and a strong pull, and a pull all together, and again it was victorious. And so will it ever be, where possessed of the truth, and standing upon the law, brave citizens do their duty!

And does any one ask what gave these individuals, alone or together, this influence? He who runs may read the cause, and every one who chooses may exercise it in the same good way. Try the experiment, friend. You hear slavery savagely denounced by the many or the few. You hear those who oppose it, vindictively threatened. Coolly, but determinedly look those braggarts in the face, and tell them your thoughts. Speak to them as though your right was as good as theirs. They will give way. It is not in the nature of things that they can stand before moral heroism, when they are in the wrong. And you, too, will possess influence—influence of the noblest character—that kind of influence which sanctifies a martyr's courage, and makes heroes of men.

Let no one, then, let none of our laboring friends especially, be discouraged at the seeming difficulties that beset them on this great question of human slavery; they can overcome them. A long pull, a strong pull, and a pull all together will do it. For our encouragement, a lone son of hardy toil, independent amidst a thick throng of ultra-slaveholders, has sent us an instructive letter, or so, copied from some paper, and we give it, for the benefit of all our readers, wishing that his example and his spirit might become living part of every laborer's bosom throughout the State.

A tumbler whose wagon had it in a load, was brought to a halt in a deep muddy road. The tumbler said: "I am soiled and soiled, but full of good courage this day my hearted: No motto is better in all sorts of weather. 'Tian' 'a long pull, a strong pull, and a pull all together.' The well-learned horses were gentle and stout—And pulling together they pulled the load out. Since each one of us is soiled or soiled, The moral by any should never be slighted. If you in the highway of life should be stalled, Remember the tumbler and he not appalled. Forget not the saying his horses proved true, And in it your courage revive and renew: For no motto is better in all sorts of weather, 'Tian' 'a long pull, a strong pull, and a pull all together.'"

Rice and Blanchard's Debate on Slavery.

This is the Sabbath-day. All visible nature smiles harmoniously with the sublime quietude which God infuses into the souls of his true worshipers. His material representative, the life-sustaining sun, glows warm in the heavens, and by sea and shore each mute and living thing respond to the jubilation of universal nature. Not on such a day as this, has ever a soul said in his heart—there is no God! The heavens and the earth do not more fully declare his glorious Being, than the willing instincts of the grateful soul proclaim him a God of life, liberty, and love! Oh my soul! how shall they who, this day assuming to be his priests on earth, are busily engaged in reversing these divine characteristics, answer at the final account! Christianity, that broke down form and ceremony and caste, majestically simple and sublime emanation from the Father of all men, living and having its being in universal love, how this day are bloody hands laid upon thy pure robes! how are thy sacred temples desecrated!

The religion, that was designed to progress and expand itself with the progress of nature and man's civilization, that once poured, as a great river, its pure waters of life-giving energy, and like some great oak spread out its fruit and shade for the protection and sustenance of man—has gone back into the ragged and cast-off vestments of past ages! stagnates in fetid pools, where are generated deadly miasmas and slimy monsters, or like parasitic moss, it grows upon the ruins of former ages, and overtops the altars, or suck the life-sap from every glorious manifestation of religion or moral principle! Oh Christianity, thy religion, the religion of the soul, of nature, and of God, who shall deliver thee from this death! Not in temples made with hands do we this day worship; eternal and unchangeable are the manifestations of God's goodness; the heavens and the earth are spread out before us; our spirit, ever thirsting for communion with the Infinite, here drinks unmeasured fulness! From the everlasting depths of the universe comes a voice—goodness is the only worship of God! To be good is to be great—to fill the aspirations of earthly fame; they who seal up a fountain of tears, shall there be embalmers for ever; but they who cause to run this blood of the soul, shall be wasted with it, and be no more! To be good, to be immortal; in the world of spirits, it is the food of the soul; the bread that multiplies by being broken; an emanation of the Deity, it must return to its fountain once more, and be eternal, far to God!

If all this be not the creation of a heat-oppressed brain, then is slavery not of God, but diametrical to his every nature; and "in itself sinful!" Mr. Rice, in his fifth speech, after complaining of Mr. Blanchard's portraying the sequence, but what he calls the abuses of slavery, asks, "Is every master a heinous and scandalous sinner, however kindly he may treat his slaves, and however conscientiously he may afford them religious instruction?" We answer, no; not a heinous sinner, but still a sinner! A good father, a good citizen, an honest man, a pleasant companion, a faithful husband, industrious, truthful, economical, intelligent,—but not pious; not pleasing to God, because there is one thing lacking—he is still a master! He has usurped power; he has another man's labor; he muzzles the ox that treads out the grain; he takes away the germ of manhood; he denies the equality of men and the brotherhood of God's children; he brutifies man's nature; he puts him below the beasts! he mars the human will, subverts the principle of free agency, and destroys, in consequence, the moral government of God.—Yes, he is a sinner!

No doubt, the old friend of Governor Cole thought he was doing God's service towards his slaves—"treating them kindly and giving them religious instruction." But when strip of his deceptions, when, like the rich man in the Scriptures, who said, Lord, what else am I to do! there was a list of gain lying at the bottom of the whole thing! The young man was silent—so was the old Christian; he saw, for the first time, that it was selfishness—a lust of money or dominion—that influenced him, and the requirement of all to be given up was "a hard saying!"

"Is a man to be condemned as a sinner, simply because he is a slaveholder?" Yes! Mr. Rice. There is no help for it. God has decreed it! Nature swears it! Man's every instinct and immortal aspiration echoes the damning cry! The church, if she would, cannot shrink the test. She must either exclude slaveholding Christians, or fall! The morality of the world is ahead of the church! The Christian religion will not fall; no, never! But it will put on some other outward dress. It will have new teachers. There is a new era in the development of man's moral nature, of science, of politics, of civilization. The old creeds, forms and abuses of the church will become the cast-off shells of the new born chrysalis of expanded progression! As sure as God, the church South, so far as it is wedded to slavery, must fall! If it does not voluntarily change its position, so much the worse for us; so much the worse for liberty; so much the worse for morals; so much the worse for the souls of men! Through more suffering, and tear and blood and crime and wo, we shall pass, as by fire, into the new era. But heaven nor hell can stay our onward march!

"Must every man holding this relation forthwith dissolve it, without regard to circumstances?" Yes. That is it! As to revolutionizing society, that is all stuff, a worn-out lie! It answered its day; it was in use some years ago; but British and other National emancipation have buried it so deep in the things that were, that Mr. Rice, and the whole Church South, cannot resurrect it. It is worn thread-bare; it will no longer clothe a Savage, far less a Christian! There are more men in France given to adultery and fornication, than there are men in the South given to slaveholding, proportionate to number. What is to become of this illicit connection; what of these victims of sin! Would Mr. Rice advise their "turning loose?" Many of them are helpless women, without "capacity to take care of themselves," would he revolutionize society—would he preach immediate reform! Yes, as a man and a Christian, yes! Those who are unable, by long departure from the right, to take care of themselves, should be taken care of by their destroyers! So of the slaves, "poor things!" cannot help reach them as well as in a state of freedom, as in a state of slavery! Then, why not act now, today! We honestly believe, that if every slave under the whole heavens were liberated this hour, that it would be infinitely better for master and slave, and all mankind. Yes, because of man's selfishness, and unbelief, and unyielding bigotry, if we cannot bring an immediate, we will take gradual emancipation, so that at last the right be done!

Mr. Rice asks, if we would insist on the doctrine that all men are born free and equal; would we have every young woman in England claim to be in all respects equal to Victoria! Yes! Men are not equal, and cannot be equal, in personal and moral and intellectual development. God has made them unequal in this respect; and this inequality seems necessary in the pyramidal structure of creation—God being the head. But the Declaration of Independence asserts a truth—a practical truth, the political equality of men.

Our fathers, of '76, met to talk and act about government, and their language was directed to that end. They denied that George had more natural right to govern than Jefferson. Does Mr. Rice deny this! He dare not! So far as Queen Victoria is Queen of England by the consent of a majority of her subjects, she is the Queen by their will, not by nature. Nay, if a nation choose, for supposed or real expediency, to say that a certain family shall supply a ruler by birth, for a succession of ages, it does not contradict the doctrine of natural political right and equality; because the right of each one being king or queen, is waived by consent. But if George or Victoria claims this place upon any other ground than the will and consent of their people, then is their sovereignty null and void, and ought to fall. So, if it turn out that slavery exists by the consent of the enslaved, which in the nature of things is impossible, then is slavery right, and natural equality not violated! But if slavery be claimed on any other ground, such as the divine right of master or kings, then is it an usurpation, a violation of natural political equality, and ought to perish!

"Every king or emperor of Europe that exercises arbitrary power," is, of course, "a sinner!" It is his subjects' assent to his exercise of power, it is not arbitrary! If the subjects do not assent, but are subjected to arbitrary power by force, latent or overt, then is every king and emperor, so governing, an usurper, tyrant, criminal, and "sinners!" Whenever we find a monarch governing in the affections and by the consent of his subjects, we find a good man; wherever we find a master doing the same thing to his slaves, slavery ceases, and the man is no longer master, nor sinner! No arbitrary monarch, however good he may be, can be worthy of the admiration of men! He not only unmanly his people, but, by withholding a constitutional government, he deprives them of their natural right, which all his failure to abuse power, or all his positive beneficence, cannot atone for. He is a tyrant, and subjects them to the chances, and by the nature of things, to the certainty of tyranny in his successors; if he resigns his power and leaves no successors, then he tacitly yields up his assumed sovereignty to its legitimate owners—the people! It is unworthy of Mr. Rice, or any other man, in this age of intelligence and advanced understanding of human rights, affecting to teach others, to be groping about in the dark himself! The man who undertakes in this republic, to discuss questions of such magnitude, should blush to be continually stranded in these shallow waters of hoary error and stupidity!

"How far may circumstances and the good of society justify restricting the privileges or liberties of men?" We are silly enough to suppose this problem solved by every philosophical mind and passing scholar for the last half century at least! Force, or its representative, law, in religion, and in government, should go just so far as to prevent one individual from trampling upon the rights of another, and no further! A man yields up to society only so much of his liberty as is necessary to protect the remainder. A government which leaves us not as much protection against the trespass of another as we had in a state of anarchy or nature, is an usurpation, and ought to perish—slavery is that government!

The false positions of abolitionism have no doubt done harm; but the discussion of slavery has done infinite good. True abolitionism is good; impracticable discussion and action better than none, for they elicit the true and the practicable. Tyranny always grows more violent when attacked! But when the friends of freedom are once aroused, it shall surely fall. If the trumpet never sounded, the forces cannot move to battle; and if the battle is not fought, victory is not won. The bitterness with which slaveholders denounce abolitionists, shows that their arrows have reached the vitals; weapons which only penetrate the armor never cause the wearer to cry out! So far as the abolitionists have assaulted slavery in an unconstitutional way, by "stealing slaves," resistance to the laws, and assaults upon the Christian religion, they have done harm, but still less harm than good; for any thing is better than lethargy. But they who have at great personal sacrifice earnestly cried out against our national crime, shall be ranked with the benefactors of mankind. Neither do we find fault with the manner, so that the truth be made sure; for Christ, the mildest and most patient being the world ever saw, dealt at times in the most scathing denunciation that ever started the ears of men! If the cry of fire be not rung into the ears of the listless slaveholder, he will be burnt in his bed!

If we knew any language more terrific than we have ever used towards slavery, we would hail it as Heaven's help! "Could I embody and embody now That which is most within me—could I wreak My thoughts upon oppression, and thus throw Soul, heart, mind, passions, feelings, strong or weak, All that I would have sought, and yet breathe—into one word, And that one word were Lightning, I would speak; But as it is, I live and die unheard. With a most voiceless thought, shouting it as a sword."

With regard to the numerous instances of special cruelty which Mr. Rice undertakes to refute, it is his labor lost; the main waste of slavery is the sum of all evil—we need waste no words upon its branches and leaves. Mr. Rice asks, "Am I here to defend any system of slavery?" No! by no means! Mr. Rice is not yet so abandoned; he has not the brass of the Carolina school! That would be too bad, even for Mr. Rice! He is here to apologize for the false position of his church, and to white-wash slaveholding Christians! You can't do it, Mr. Rice. The sooner you retreat, the better. The sooner the church retreats the better. The sooner the church retreats the better. The sooner the church retreats the better.

"I believe that the State of Kentucky would do wisely to get rid of it. I do declare that it should everywhere come to an end." Then out spoke the heart of the man, when was lost the armor of the churchman! What! if it be not in itself sinful! If it be of God, why should it come to an end! No Mr. Rice, we hold you to your promise, if it be of God, if it is sanctioned by the Christian code, if it can stand as "the curse of Canaan" be not "madness and fanaticism," we hold you to your creed. We forbid you to wish its overthrow! We demand of you to utter daily your prayers to the God of all nations, that the prison-house be strengthened, and the chains more heavily forged! seeing that the "Peculiar Institution" is set on by a great army of spirits and determined men—swearing by heaven and the earth, and soul of man, that it shall die! They who are not for us are against us, say the friends of liberty; so say also the foes of human rights. God is on one side or the other; he cannot be neutral in such a contest; wide as Heaven is from Hell, is the space which divides liberty from despotism. You cannot serve God and mammon! You must pray for the breaking of every bond, and that the oppressed go free; or else, that despotism set in terror upon the hearts of men, the iron enter into the flesh, and despair and death into the immortal soul!

Our fathers, of '76, met to talk and act about government, and their language was directed to that end. They denied that George had more natural right to govern than Jefferson. Does Mr. Rice deny this! He dare not! So far as Queen Victoria is Queen of England by the consent of a majority of her subjects, she is the Queen by their will, not by nature. Nay, if a nation choose, for supposed or real expediency, to say that a certain family shall supply a ruler by birth, for a succession of ages, it does not contradict the doctrine of natural political right and equality; because the right of each one being king or queen, is waived by consent. But if George or Victoria claims this place upon any other ground than the will and consent of their people, then is their sovereignty null and void, and ought to fall. So, if it turn out that slavery exists by the consent of the enslaved, which in the nature of things is impossible, then is slavery right, and natural equality not violated! But if slavery be claimed on any other ground, such as the divine right of master or kings, then is it an usurpation, a violation of natural political equality, and ought to perish!

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South Carolina and Tennessee bear off the palm. "It is all right, Kentucky is too near the border; as well as clerical service, need explicit elevation in the Church South. The Alabama report and resolutions about admitting more slaves within their borders, and the reasons assigned therefor, meant something, and that Kentuckians will learn before many years shall pass over their heads, though they do belong to the Church South.

Dr. Capers reported a plan for evangelizing the people of color. We hope to get hold of this. It will inform us how far the Church South mean to go on this subject.

The following resolution, offered on the 7th by Dr. Pearce, was taken up:

Resolved, That a committee of five be appointed with instructions to digest and bring forward as early as possible a plan raising money for the support of all the benevolent operations sustained by the Methodist E. Church South.

After an admirable address from the Doctor in support of the resolution, it was adopted, and the following gentlemen constitute the committee: Dr. Pearce, Messrs. Hamilton, Selon, Early, Wrightman.

Rev. Dr. Drake moved the expulsion from the discipline of the rule which forbids preachers being stationed more than four years in certain places. A copy of the resolution will be found in the small edition of the discipline, page 28, Sec. 4, and was made in reference to New York and Brooklyn.

The argument adduced in favor was, that the presiding elders (chiefly such in this Conference) had favored themselves by striking out the six years rule, and it would be unjust to leave the burden on those who were not presiding elders.

The Rev. Dr. Bascow remarked, by way of caution, that we had given a pledge that no change in discipline, not necessary in the nature of things, should be sought after, and referred to the declaration agreed on at Louisville.

Dr. Smith considered himself free from the North, and in a situation to adopt any measure for the general good.

The resolution was laid on the table and the Conference adjourned.

POSTSCRIPT.

Dates to the 4th have been received at New Orleans from the American camp, and events there are pretty much as we expected. A few words will tell the whole story.

Gen. Taylor, hearing from reports that Point Isabel would be assailed, left the American camp with a considerable body of soldiers, and reached it without meeting with anybody. The Mexicans taking advantage of Gen. Taylor's withdrawal with a large body from the American camp, attacked it. The fight continued during the day. The Mexican batteries were effectually silenced—Metamoras reduced to ashes, and from four to seven hundred Mexicans killed. Only one American fell.

Gen. Taylor had met with considerable reinforcements, and returned to Point Isabel. There is no danger from the Mexicans. They cannot stand before our troops, and all the reports we have had about their numbers, &c., &c., are exaggerated.

ITEMS.

TEXAS CONGRESS—D. S. Kaufman, is undoubtedly elected to Congress from the first (eastern) district. It is uncertain whether Williams or Pillsbury is elected in the second. All the counties, except Colorado and Brazos, give Williams 1077, Pillsbury 1074, Cook 955. The Galveston district says the result will not probably be known until after the 15th inst.

The Boston Transcript contains the following table showing how many persons, co-partnerships and corporations, were taxed twenty-five dollars and upwards in that city, in 1845:

From	805	to 100	1253
"	21	to 100	175
"	101	to 200	150
"	201	to 300	200
"	301	to 400	150
"	401	to 500	150
"	501	to 600	150
"	601	to 700	150
"	701	to 800	150
"	801	to 900	150
"	901	to 1000	150
"	1001	to 1500	150
"	1501	to 2000	150
"	2001	to 3000	150
"	3001	to 4000	150
"	4001	to 5000	150
"	5001	to 6000	150
"	6001	to 7000	150
"	7001	to 8000	150
"	8001	to 9000	150
"	9001	to 10000	150
"	10001	to 15000	150
"	15001	to 20000	150
"	20001	to 30000	150
"	30001	to 40000	150
"	40001	to 50000	150
"	50001	to 60000	150
"	60001	to 70000	150
"	70001	to 80000	150
"	80001	to 90000	150
"	90001	to 100000	150
"	100001	to 150000	150
"	150001	to 200000	150
"	200001	to 300000	150
"	300001	to 400000	150
"	400001	to 500000	150
"	500001	to 600000	150
"	600001	to 700000	150
"	700001	to 800000	150
"	800001	to 900000	150
"	900001	to 1000000	150
"	1000001	to 1500000	150
"	1500001	to 2000000	150
"	2000001	to 3000000	150
"	3000001	to 4000000	150
"	4000001	to 5000000	150
"	5000001	to 6000000	150
"	6000001	to 7000000	150
"	7000001	to 8000000	150
"	8000001	to 9000000	150
"	9000001	to 10000000	150
"	10000001	to 15000000	150
"	15000001	to 20000000	150
"	20000001	to 30000000	150
"	30000001	to 40000000	150
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"	80000001	to 90000000	150
"	90000001	to 100000000	150
"	100000001	to 150000000	150
"	150000001	to 200000000	150
"	200000001	to 300000000	150
"	300000001	to 400000000	150
"	400000001	to 500000000	150
"	500000001	to 600000000	150
"	600000001	to 700000000	150
"	700000001	to 800000000	150
"	800000001	to 900000000	150
"	900000001	to 1000000000	150
"	1000000001	to 1500000000	150
"	1500000001	to 2000000000	150
"	2000000001	to 3000000000	150
"	3000000001	to 4000000000	150
"	4000000001	to 5000000000	150
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"	9000000000000000000001	to 10000000000000000000000	150
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POETRY.

The following lines, written by Mr. Adams in the Album of a young lady, are published for the first time in the Saturday Enquirer.

TO MISS E. McCLINTOCK.

One day between the Lip and Heart,
A wordless strife arose,
Which was expert in the art
His purpose to disclose.
The Lip called forth the vessel Tongue,
And made him touch a lie!
The slave his servile answer sung,
And bravely the listening ear,
Nor heart, to speak, in vain essayed,
Nor could his purpose reach—
His will no voice nor tongue obeyed:
His silence was his speech.

Mark thou their difference, child of Earth!
While each performs his part:
Not all the Lip can speak its worth,
The silence of the Heart!

JOHN QUINCY ADAMS.

WASHINGTON CITY.

The Liberty of the Press.

Two centuries ago newspapers were unknown; 100 years ago a few were published which scarcely deserved the name. It is only within the last half century that they have grown into public importance, and become one of the elements of civilization. At the present day, in every enlightened country, weekly and daily, morning and evening newspapers, are issued, and scattered over the world, instructing mankind in every branch of knowledge which can improve the understanding, or purify the heart. They are swift-winged Mercuries of intelligence. They are messengers which the authors of new theories, or discoveries in art and science, and the leaders of every sect or party in religion, medicine and politics, send abroad with words of praise, or blame, argument, or denunciation, to gather fresh votaries, or confound their enemies. Strike newspapers out of existence, and you blot moon and stars from the firmament of truth and knowledge, and leave the great mass of the human race once more to grope blindly in intellectual and moral darkness, and sink to slavery beneath the kindred and united powers of ignorance and despotism. But the press, in order to be useful and do good, must be untrammelled and free. If it be the tool of government as in the absolute, or under a censorship as in some of the limited monarchies of Europe, it is then only an instrument of power to do evil. Its energies are employed, not for the general good, but for the benefit of the few, not to equalize the ranks and conditions of men, but to create and perpetuate distinctions and disparities, to exalt the high, depress the low, enrich the wealthy, and crush the poor.

The freedom of the press is acknowledged in but two countries of the world, and guaranteed in but one. In Great Britain for fifty years past it has been practically free, and since the people of England have had an independent press to watch over their interests and guard their rights, no James has been upon the throne, no Jeffries upon the bench. The nation has advanced rapidly in wealth and power, many of the oldest and strongest bulwarks of error and superstition have been battered down, and every year is a year of progress towards liberty and equal rights.

In this country the freedom of the press is guaranteed by the constitution, and it cannot be bridged by act of legislature, or by the arbitrary and unaccountable interference of courts and judges. Those who attempt to trample it down will surely find themselves kicking against the pricks. The press is sure of the support of an intelligent community whenever it is wantonly and maliciously assailed. Where law and justice have been manifestly outraged to gratify the angry feeling of the moment, the public will not be slow to discover it, and the perpetrators will not escape indignation and contempt, by the assumption of powers and virtues which they do not possess.

Since a certain man who commenced the trade of a politician in this city, and who has been raised to high public stations, promulgated the saying which has now become the motto of his party: "To the victor belong the spoils," candidates for office are not selected on account of their fitness, or capacity, but for their party services, and undoubted partisanship. Every office is filled by the adherents of the party in power. The tenure of office is a tenancy by sufferance, liable to be terminated at any moment. Ability, integrity, faithfulness, industry in the discharge of official duties, are slightly esteemed in comparison to unquestioning obedience to the behests of party and slavish subservience to party interests. Desertion of party is more severely punished than treason to the country.

When judges visit the jails, and talk to criminals about politics, and hint to them that they stand in much greater peril of election than of the unfortunate result of certain elections—when slight punishments are inflicted on those who promise to be more faithful hereafter—when convicted scoundrels are set at large with the terrors of fine and imprisonment hanging over them for the purpose of frightening them to draw true in party traces—and the history of other countries is not without instances of the kind—what honest man can have the least respect for the corrupt judges, the seats which they pollute, or the stations which they prostitute? We refer, of course, to the Irish criminal trials, and the criminal trials of the French revolution. In England and in this country, judges would not dare to be guilty of such acts, for a free and vigilant press, which has the right to canvass their conduct, and publish their proceedings and decisions, would immediately lay bare their intentions, and expose them to the contempt of the people. In all such cases how certain and how just is the retribution of history; the crime and the criminal are forgotten, or forgiven, while the judges are gibbeted in view of all posterity, and fester with the infamy of years.

It is the duty of a free press, in a free country, to scrutinize closely the conduct of the public servants. Their acts should be truly and fully spread before the public. It is the only mode in which the mass of the people can be made acquainted with public affairs. They look to the press and rely on it for their information. That press would be unfaithful to itself and to the public, which should publish any statement of facts, however unfavorable it might bear upon officers of any name or grade. Wherever there is any appearance of corrupt partiality in the performance of official duties, the necessity of exposure is the more plain and imperative. If a statement of facts gives rise to disgraceful imputation and damaging inferences, the same press which gave the statement publicity is also open to a defence or justification. The facts must stand, but the imputations and inferences may be wholly explained away.

It is one of many legal fictions that public affairs, and all records of judgments, deeds, mortgages, &c., are of themselves notice to all the world of their existence. It is at first thought not a little ridiculous to be told that John Doe, of Nassau, is presumed to know that Richard Roe, of Hoozie, has mortgaged his farm. Yet if John Doe should buy Richard Roe's farm and pay him the full value

of it without searching the records, he would find this presumption a very substantial affair, and he would be apt to lose some cash by it. It appears also quite absurd that a man who cannot read, or write, and who actually knows nothing at all of the terms and provisions, pains and penalties, of our present election law, should be presumed to be thoroughly acquainted with it. Yet more than one ignorant instrument of fraud has gone to the state prison by means of this violent presumption. When such are the fictions of law, and every body is presumed to be acquainted with the minutes and decisions of courts, it must appear still more strange to the simple minded and honest, that the publication of those minutes and decisions should be a high-handed misdemeanor. If a man, poor, ignorant, and friendless, the victim of a shrewd and more intelligent knave, is indicted and convicted of a minor offence, and pleads his total ignorance of the law in exculpation of the crime, his plea is laughed at and hooted out of court. This is right. Such a plea, if admitted, would be offered by every rascal in justification of every offence. We must hold fast to the legal fiction, abide by the general rule, no matter how hard it may occasionally bear upon individual offenders. At the farthest, courts in the exercise of their sound discretion, can only listen to such a plea in extenuation of the crime and mitigation of punishment.

How strange it would be if a court, in its own case, should overlook this legal fiction, and plead ignorance of its own minutes and decisions, and when a report of them, substantially true in all material particulars, should be published, should shamelessly and impudently pronounce it false, and grossly inaccurate, and continue its brazen denial in the face of evidence convincing and conclusive to every impartial mind. Such a case could not happen in this country. We doubt if an instance could be adduced, since King Charles I's court of star chamber was abolished, or since the press has been free to comment upon such conduct. If such a case should ever occur in this country, while we are protected by constitutional guarantees, and sustained by a community who honor justice, and hate oppression, who honor virtue and despise iniquity, we promise that it shall not go unexposed and uncondemned. We would say to the court, it is better to explain, expostulate than to punish petulantly. Beware lest in your hot haste to vindicate yourselves from imaginary charges, you convince the public of the truth of the imputations and inferences, which you are so justly and sincerely anxious to repel.

Troy Waig.

SELECTIONS.

BLUSHING.—We love to see the rosy hue mounting over the neck and face of a beautiful woman; it shadows forth, delicately and softly, the gentle feeling of the soul. It is the evidence of timidity, which is lovely in woman. Out upon your masculine mind—out upon your rough, sturdy genius; we prefer the red to ash—ivy to oak. Woman's natural element is retirement; her home, the domestic circle. Unfit by nature to buffet with the world's waves, or mingle in its strife, she lives dependent upon a stronger spirit, and repays in kindness and gentleness that which she receives in protection and support.

We cannot bear a woman that never blushes; the steady, cold, calm eye, has no charm for us; there is a beauty and gentleness in the downcast look, starting tear, and warm blush, that defies comparison, even with the loveliest of the haughty. Those who endeavor to curb and restrain this feeling, thinking it a weakness, err strangely in their ideas; let it alone! there is no deformity in the indulgence.

The Moral of Burns's Poetry.
We know of nothing more strongly illustrative of the good effect of the poetry of Robert Burns than the following anecdote which is related in a number of the Knickerbocker.

In the grandeur company of a Scottish regiment, forming part of the British army in Spain, were two privates, known among their companions as the "twainfrinds," from the steadiness of their mutual attachment, and otherwise much respected for propriety of conduct. In one of the last skirmishes that took place among the lower Pyrenees, when the British soldiers drove their opponents from one entrenched height to another, to the very confines of the "sacred territory," one of the "frinds" received a severe wound in the thigh. During the few weeks the troops were in cantonment, previous to entering France, the wounded of the regiment lay in a church, and among them the individual now mentioned. His friend, in the intervals of duty, affectionately watched over him. On one occasion, while visiting and attending the sick of his regiment, the narrator, finding himself placed within a few feet of his bed, but in a position where he remained unseen, could not forbear stopping to admire the behavior of the "two friends" and, as he confessed, his heart melted even to tears on hearing their conversation. "Jamie," said the wounded man, "I feel strange the day that I find you here; you read me to me." "I am most willing," replied his companion, "but I fear we can get no books here, and it's far to my quarters; an ye ken, I dinna like to leave you."

"Look," was the answer, "in my knapsack; there's two books there—the Bible and Burns's Poems. If ye read," continued he, looking up to his friend with a graceful smile, "I dinna muckle care which ye get." But seeing his companion look grave and rather displeased, the patient again added, "Oh, dinna think, Jamie, I undervalue the Word of Truth, or I would compare the divine, wi' any human production; but what I mean is, that in my present condition, my mind, when ye read Burns, was sure to turn on something glib; for his descriptions are so clear and so sweet, that they bring their days and other places to mind; my pains are forgot; my thoughts wander far away; our ain hame rises before me, wi' its green knowes, gowans, and glistening burn; and oh, Jamie! I think upon my mither, and upon Jeanie; and my heart, 'a' the same as wi' the Bible, rises to God, through whose kind providence I hope to return, never to leave them nor Scotland more!" No wonder "the soldiers mingled their sobs and tears together" at this touching spectacle.

CHINESE TOLERATION.—There is much wisdom in the following declaration of Keying, the Chinese Commissioner, in his letter to the British Minister, on the interpretation to be given to a clause in the treaty stipulating for the toleration of the Christian religion, extending it to Protestant as well as to Catholic forms of worship.

"I, the Great Minister, do not understand drawing a line of demarcation between the religious ceremonies of the various nations; but virtuous Chinese shall by no means be punished on account of their religion they hold. No matter whether they worship images or do not worship images, there are no prohibitions against them, if they practise their creed, they act well."

INSCRIPTION.—A Japan inscription illustrates the soul in the following manner:—Look at mankind. If you contemplate its state when living, its existence is no more than that of an herb, which shoots up in the face of the earth. Concerning the soul, it is like the dew, which hangs on the points of grass. The substance of the priest's exhortation to the soul of a person deceased is, that it should be conscious of being the work of the Creator of the universe; and after leaving its earthly dwelling, that it should speed its way to the source whence it issued. The natives of Ternate, one of the Malacca islands, exhibit little show of religion; and no one is allowed to speak upon it to a stranger. But they have temples, and the priests go at stated periods with an assemblage of persons, when they silently point to an inscription on a pyramid, which embraces nearly the whole system of ethics. "MORTALS!—ADDRESS YOUR GOD:—LOVE YOUR BRETHREN:—AND STUDY TO BE USEFUL TO YOUR COUNTRY." Few volumes of theology, even though they contain three thousand pages, are more comprehensive, in point of morality, than these three sentences.

THE TONGUE.—There are but ten precepts of the law of God, says Leighton, and two of them so far as concerns the outward organ and vent of the sins there forbidden, are bestowed on the tongue; one in the first table, and the other in the second—as though it were ready to fly out both against God and man if not thus bridled.

Pythagoras used to say that a wound from the tongue is worse than a wound from a sword, for the latter affects only the body, the former the spirit—the soul. It was a remark of Anacharsis, that the tongue was at the same time the best part of a man and his worst; that with good government none is more useful, and without it, none more mischievous.

Boethius, says Dr. Johnson, was never soured by calumny and detraction; nor even thought it necessary to confute them; "for," said he, "they are sparks, which, if you do not blow them, will go out of themselves."

We cannot, says Cato, control the evil tongue of others, but a good life enables us to despise them. Slander, says Lacon, cannot make the subjects of it either better or worse. It may represent us in a false light, or place a likeness of us in a bad one. But we are the same. Not so the slanderer; the slanderer that he utters makes him worse, the slandered never.

No one, says Jerome, loves to tell a tale of scandal except to him who loves to hear it. Learn then to rebuke and check the detracting tongue, by showing that you do not listen to it with pleasure.

Singular Sea Fight.

On board the Peacock they witnessed a sea fight between a whale and one of its enemies. The sea was quite smooth, and offered the best possible view of the combat. First, at a distance from the ship, a whale was seen floundering in a most extraordinary way, lashing the smooth sea into a perfect foam, and endeavoring, apparently, to extricate himself from some annoyance. As he approached the ship, the struggle continuing and becoming more violent, it was perceived that a fish, apparently about twenty feet long, held him by the jaw, his contortions, spoutings and throes all betokening the agony of the huge monster. The whale now threw himself at full length from the water, with open mouth, his pursuer still hanging to his under jaw, the blood issuing from the wound and dyeing the sea for a distance around; but all his floundering were of no avail, his pertinacious enemy still maintained his hold, and was evidently getting the advantage of him. Much alarm seemed to be felt by the many other whales around. These "killers," as they are called, are of a brownish color on the back, and white on the belly, with a long dorsal fin. Such was the turbulence with which they passed, that a good view could not be had of them to make out more nearly the description.—These fish attack a whale in the same way as dogs bait a bull, and worry him to death. They are armed with strong, sharp teeth, and generally seize the whale by the lower jaw. It is said that the only part of them they eat is the tongue. The whalers give some marvellous accounts of these killers, and of their immense strength; among them, they have been known to drag a whale away from several boats which were towing it to the ship.—*Lieut. Wilkes.*

The Beauties of Slavery.

Four negro men, the captain and crew of the schooner Mary Virginia, of Baltimore, were arrested a few days since, in Prince George's county, charged with violating the laws of the State by selling and conveying twenty tons burthen, without a white man. The penalty is forfeiture of the vessel; but a proviso to the law on the subject, exempts the citizens of Anne Arundel and Baltimore counties from the operation of the act. The defendants in the case contended that this exemption was meant to extend to vessels owned by citizens of Baltimore city, and that the city, being in the county of Baltimore, necessarily enjoyed all the privileges and immunities of the county, where the statute did not otherwise direct. The Justice decided that the exemption did not extend to the city, and the boat was accordingly condemned.

The vessel was the property of Mr. Benj. D. Clarke, of this city; the lumber with which the schooner was laden, had been landed, and the crew, who had passed, were discharged. The other two were committed to jail, no proof having been adduced that they were not runaways.—*Balt. Paper.*

THE FLOWERS AND THE COFFIN.—Last week I was at a funeral. Two rooms were filled with friends, who had come to attend the burial of a little girl. Her body lay in a coffin, on a marble table in the middle of the parlor. Her sweet face was closed, and her pale hands folded over her bosom were as cold as marble.

By the side of the little coffin was a silver cup such as children use, and in it was a bunch of fresh flowers. I dare say it was Emily's cup. Whenever her father and mother look at it, they will always think of their child, who used to drink out of it.

It made me sorrowful to see these sweet flowers by the side of a corpse. The flowers will never bloom again; they are gone forever. But Emily is not lost. It is with Christ. It is better to be with him, than to be with us. The soul shall be joined to the body at the resurrection. Then soul and body will be happy together to all eternity. I thought, on looking at the silver cup and flowers, beside the coffin.—*Youth's Penny Gazette.*

God will not have it in the power of any creature to hurt our souls, but by our own reason against ourselves.—*Sidder.*

The life of a Christian should be a meditation how to undo his affections from inferior things; he will easily die that is dead before in affection.—*Id.*

The Death of Raphael.

The soul of the young girl was a prey to a paroxysm of passion. Without perceiving that the painter was jesting with her, she was governed entirely by the demon of jealousy that Fornasino had put into her heart. The rival inflamed her. What was it?

She considered. Two persons who appeared, disturbed her reverie; she fled to an adjoining room.

One of the new comers was tall; his deportment was graceful and noble. His name was Michael Angelo Buonarroti. The other was a young man. His countenance was pale and melancholy; he was called Andrea, surnamed the sad. He was a pupil of the illustrious Florentine.

"Here we are then, I have been weak enough to follow them, but I perceive nothing but a simple studio of painting. What pretext shall I allege if the chief of constables should appear suddenly? such humiliation would be death to me."

"He will not come so soon," answered Andrea, "examine at your ease, see this Madonna! there is Cupid and Psyche; here, the portrait of the master."

"Of which I have already seen hundreds here," replied Angelo. "It was not worth the trouble of introducing us stealthily like robbers."

"One piece of work is on the easel. Let us see it," said Andrea. Andrea advanced toward the curtain and stopped short; uttering an exclamation of surprise.

"What hast thou Andrea?" asked Angelo, approaching his pupil. At sight of the sketch, his countenance expressed a convulsive emotion, but he knew so well how to control it, that nothing betrayed the feeling that was raised in him. "The drawing is good," said he in a tone of indifference; "the coloring pleases me also; he always understands these parts of the art, indeed if Raphael was as great in invention as in execution I should admire him." Nevertheless, the eye of Angelo was chained by the beauty of the picture, he could not take himself from it. "This," continued he, after a pause, "this will put the seal to his glory; it is a work which surpasses his others in beauty, yes, certainly, Raphael is an artist."

"Ah! the best hour of my life has struck," Buonarroti, himself, calls me an artist! interrupted Raphael, who had entered unperceived, and had been witness of the scene we have just related. Pale with emotion, he spread his brow. Angelo turned around, irritated.

"It is unworthy conduct to spy upon my words," said he, in a frigid tone. "You have seen me weak, and you see me afflicted at it. As I was weak, my judgment was premature. Andrea, by what fatality has it been occasioned that you bring me here?"

"Oh, how happy am I to see, in my house, the greatest man of the age!" rejoined Raphael. "Why do you turn from me thus coldly? Why do you hate me? I, who love you, and bow before your genius. Ah! I revere your great heart, and recognize in you the greatest artist—and I make this concession to you willingly."

"If you were aware of your power, you would not do it," answered Angelo. "The man who is conscious of his greatness ought not to bend before any one. For my part I would not occupy the second place. Excuse me, sir, and attribute to curiosity only, my presence at your house. I have come through condescension to Andrea."

"Oh! do not leave me, master," cried Raphael! "consider that fortune has never before thus favored me." At these words, he called his domestic.

"Who gave your portrait that stab of a stiletto, noble master?" suddenly interrupted Andrea. "They say that a wound in the breast—"

"What!" cried Raphael astonished. "I left it untouched—the stiletto is directed against my life—O, my God! There is no need of it, for death will anticipate his blows."

"It is strange!" said Angelo. "What wretch should have dared—?"

Raphael was wrapt in a profound reverie. Fornasino approached, and kissed the forehead of the much loved one, offered him the pretty basket full of delicious fruits.

"Let us go—thy love has taken the advance," said Raphael. "While I had gone to thy house, thou wert waiting for me here. Thy present comes at a good time; I am rejoiced to share it with these gentlemen."

The domestic came, and Raphael ordered him to bring some wine and cups.

Fornasino could not understand the manner of her lover. It appeared to her cold. The words of Fornasino returned to her mind. "Was not Raphael's conversation extremely brief? His kiss, his thanks were of unheard-ofness." Who does not see cause for jealousy when they wish to see it?

The domestic brought in some wine.

"Let us partake of this modest collation together, noble sir; and thus also, my Fornasino."

The wine sparkled in the cups. Buonarroti drank. In an instant Fornasino had emptied the vessel in the cup of Raphael.

Her heart beat strongly; she was full of anxiety, but she wished to attach her lover to her by more indissoluble bonds. She trembled, however, when Raphael drank the liquor. At that moment a horrible idea crossed her mind—

"What if it was poison?"

"Heavens! how my brow is burning," said Raphael after a pause. "A torrent of fire runs in my veins."

"The wine is generous," observed Buonarroti.

"This fire devours me; I should not have drank; besides, I knew that I carried death in my heart. To-day the Redeemer of my birth—it will also be that of my death."

Pale as a winding sheet, tears flowing from her eyes, the poor girl embraced him ardently for an answer, and covered his mouth with kisses.

"Cease, my love," said Raphael, visibly weakened. "Wouldst thou then augment the fire which inflames my body? Ah! I feel very ill."

Sensibly affected by this scene, Buonarroti said to Raphael:

"The air will do you good."

A mild and refreshing air blew in the window that Angelo had opened, and lifted the black hair of the painter of Urbino.

"I owe you a thousand thanks for this proof of friendship," answered Raphael. "Ah! I breathe the pure mild air that comes from God. Nature is so beautiful, so life. May it please Him who commands all things, that on this gentle breeze my soul may rise towards the celestial regions."

he who is my life, I should follow him in the tomb."

"Console thyself, much loved one," said Raphael, "thou must live to think of me. By the affection which unites us, promise me never to attempt thy life."

Fornasino promised him, starting.

Raphael, in the meantime, exhausted with weakness, was carried to his bed, supported by Angelo and Andrea. At his request, they went to seek his pupils, that he might see them for the last time.—Julio Romano and Francesco Penni. They came with a physician. When they arrived Fornasino still held the dying man entwined in his arms, and when the physician dispersed them, she knelt at the bed and drowned his head with her tears. In this attitude she waited, trembling, the sentence of the physician, who declared that it was a burning fever, of which the germ, though incipient for some time, would develop itself suddenly with force.

"Then I am not a murderer!" said she to herself.

Poor girl! thou art, nevertheless.

It was a touching scene. On one side Fornasino was kneeling, on the other, the pupils, melted into tears; near them Buonarroti, his hands joined, Andrea, and the physician.

"I feel death approaching, my friends," said the sick man, in a faint voice. "I thank you for your affection, I pray heaven to reward you for it. I leave you without friends, without protectors; but God, in his infinite goodness, will send you one, Buonarroti, you are rich—I confide their fate to you. Fornasino, thou whom I love more than all the world, I have not the power to express what I suffer, at our separation. All that I possess belongs to thee; may you be always out of the reach of want. I pray the Most High to bless thee. My pictures are for you, my faithful pupils. A small portion of what their sale produces will be sufficient to assist my poor cousin of Urbino. Now show me, for the last time, the picture I commenced."

"The easel was brought near the bed. Raphael, with his hands piously joined, smiled at the sight of his work.

"I can finish it," said he; "myself glorified, I am going to see the Lord, in all his splendor and serenity. Do you finish it—you, Giulio—Buonarroti, you still entertain any enmity towards me?"

Angelo's eyes were bathed in tears. "May you die in peace," answered he, extending his hand towards the dying man. "I never hated thee!"

"One more kiss, Fornasino—I am coming, Father!"

Fornasino uttered one long cry.—"Raphael!"

The news of his death threw the whole city into mourning. As the sun was setting, the body of a man, pierced with three wounds of a poignard, was drawn out of the Tiber.—It was Fornasino.

When I consider, says Dr. Tuckerman, how long a series of generations the human mind has been enslaved, and the world divided between the two classes of the oppressed and the oppressor, and how very partially freed, from this very century, are more than ninety-nine hundredths of us for either civil or religious freedom, my wonder is, that society goes on as well as it does.

AGRICULTURAL.

Farm Work for May.

May has come, bright May, and yet we are not prepared. May is our planting month, say what they will at Cape Horn and Cape Good Hope. May is the month of promise as August is of performance. Wake up, oh sluggard, and you may see a May sun just rising from the ocean; clean, and bright, and mild. You can look him in the face at his rising without a smoked glass.

Now the ploughman looks anxiously, while he drives his team on to a field.—Now the dungfork and the spade are active in preparing nutrient for plants—the decaying matter that has done its office and returns again to mother earth to assist in rearing her children. Rotation, all; the sun himself revolves, his planets wander round him. Comets change; seas roll; and plants turn again to plants, with new organization and for new purposes.

Animals too take their turn in the rotary dance. Animals are fed by plants, and in turn are the food of plants. All things are changing and "all will be changed."

Finish setting out your fruit trees, all who have delayed and kept back the willing leaf. The earth is now warm enough for vegetable life.

Finish sowing your oats and barley, for now the frosts will not attack these plants in proper grounds. Let your cattle go in to the bush pasture and become gradually used to a change of diet before a flush of feed appears.

Overhaul your coarse winter manures a second time, if you would have them in a good condition to mingle with the soil of the field. If they are made fine you can bury them deep enough with the harrow.

When you bury too deep you will be pestered to find out where their strength has gone to.

Clean the vegetables from the cellar the first foul day; set some round turnips for greens in your garden; also stumps of cabbage. Keep the potatoes that you intend to use in a dark and cool corner, let the air come to them. Potatoes will be mighty cheap next fall, if they escape the blast and the rot.

In May you will finish all your planting. Corn may be dropped as late as the twentieth. It sometimes ripens when planted in the last days of May. Potatoes should be planted earlier than feed corn; early ones obviously; other kinds in order to give them time to ripen. The long red wants a long summer, and when it is fully ripe it takes the lead among good potatoes.

Our advice is to put no more manure in the hill than elsewhere, either for potatoes or corn; though we believe a great majority of our farmers are still in the practice of putting a shovelful in each hill.

Grass seed should not be buried deep. After harrowing in the grain with an iron tooth harrow, use a brush harrow for the grass seed. Some farmers use the roller without brushing; but the seed adheres to the roller and falls in heaps.

Some farmers sow four bushels of oats per acre; a more common quantity is three bushels. Two bushels is still better when grass seed is sown with them, for oats make a thick shade and prevent the rooting of the grass.

You will not sow buckwheat till the middle of May, even to plough in, for the frost takes it when you sow before planting time. When you sow to save the grain you delay till the last of June.

Millet also is a summer grain and should not be sown till summer.

Good oxen will work eight hours a day—while they are baiting, the top stones of the walls may be replaced. Oxen have not yet come up to the ten hour system, nor are coming that way.

Caterpillars have appeared and are forming nests. You can crush every one on the low limbs by rubbing with the hand. If you are ticklish put on a mitten. Nests on

high limbs are rubbed with Pickering's brush, or washed with strong soap suds, on Mondays, before the washwoman has emptied the tubs. A piece of woolen cloth, on a pole, makes a good swab. Strong suds in fact, make a good swab.

Moss and loose bark may be scraped off from trees without injury; yet we heard a man say it was wrong, for the bark was a protection. That man did not comb his head or curry his horse.

Corn Planting.

Gen. Blessing, of Frederick county, Md., tells the Albany Cultivator that his corn is not cut off by drought, as it is in many fields near him. After preparing his ground he drops five or six grains in each hill; as soon as the corn is high enough to run the harrow over it he does it, and follows the harrow with hands to uncover and thin the corn, leaving two stocks in each hill. He finds that some of the stocks are as large again as others, and by having enough he can leave the best for standards.

He says he cultivates only second rate land, and his crops will yield him twenty-five bushels to the acre; while many that farm first rate land would not have ten bushels to the acre.

Our northern farmers will not think twenty-five bushels a large harvest; but we have accounts of large districts in Maryland and Virginia, where less than ten bushels are expected. In some cases five bushels are an average crop; no manure is used, and no white or free people are seen in the field.

As to harrowing the young corn as soon as it comes up, we should like to see further accounts. We have made use of a brush harrow with good effect, just as the corn was making its appearance. In weedy land this saves much labor, and the expense is trifling; one half hour will be enough for an acre; the harrow may be drawn by a horse.

We are accustomed to growing from fifty to seventy bushels of corn on a single acre of our best land, but then we bestow much labor on it. Can we not contrive to get along with less expense? The first hoeing is the most trouble on account of the weeds. We should contrive to keep these back till the corn is up high enough to be hoed. It is poor policy to let the ground lie long without sowing before the corn, &c., are planted.

One objection to very early planting is that certain weeds, which require less heat than corn, will start before it and be in the way. If the ground has been ploughed early, an iron tooth harrow should pass over it immediately before planting.

Preparing Manures.

We hope our readers will try more generally to render the winter heaps at their barns fit for use this season. We know it is the practice of many to suffer a large quantity to lie over to another year. But they sustain great loss by such a course, as they cannot possibly keep it without wasting.

We think it better to clear the whole yard twice a year than once. By throwing manure into heaps three or four feet high and suffering it to lie as light as possible, it will heat in a few days. Horse manure should not lie a single week without being mixed with other matter, or spread and harrowed in where it is wanted.

Those who have hauled out peat muck and kept it through the winter should cover their barn manure with it to set it in motion; for peat is not readily rotted, it is of but little use the first year unless it is mixed with matter from the stable.

It is still an unsettled question how long you can keep stable manure without injury—how much they may be heated without losing a portion of their virtue. If we attempt to make them fine too suddenly we injure them. When you think the heap warm enough you can throw it over again and mix loam with it, or more peat.

By proper attention all the winter heaps may be made fine enough to be used for planting corn or potatoes. When it is fine enough to be harrowed, it cannot well be used on green sward land.